

THE LIBERATOR.  
PUBLISHED EVERY FRIDAY.  
AT THE ANTI-SLAVERY OFFICE, 26, CORNHILL.

HENRY W. WILLIAMS, GENERAL AGENT.

All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (*post paid*), to the General Agent.

TERMS.—\$2 50 per annum, payable in advance; or \$3 00 at the expiration of six months.

Five copies will be sent to one address for ten dollars, if payment be forwarded in advance.

ADVERTISEMENTS making less than a square sheet three times for 75 cents: one square for \$1 00.

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WM. LLOYD GARRISON, EDITOR.—

VOL. XV.—NO. 45.

REFUGE OF OPPRESSION.

From the Eastern Argus.

ANNEXATION OF TEXAS.

The resolutions for the annexation of Texas have passed unanimously both chambers of the Texan Congress. A Convention was to assemble on the 1st instant, by which a Constitution is to be adopted.

The information fills our bosom with emotions of pleasure. We realize our hopes by a happy fruition.

The Legislature, which has governed the Union, and the unanimity which it has given to the cause of freedom, are the fountain of our happiness.

We are now in a position to consider the objections, so far as they know them, to colored suffrage.

The objector says the colored man is of a race inferior, and intellect weaker, than those educated.

Neither history nor experience sustains the objection. On the contrary, they conclusively refute it.

Like other nations, Africa had her seasons of glory. During it, she was one of the most powerful nations of the world. Her victorious arms had nearly annihilated the Romans. Her black Hannibal will ever be found in the catalogue of the Cessars and Bonapartes. The limits of a report, however, do not allow us to break off.

In modern times, one of the greatest writers of the day, celebrated for his intellect and brilliant talent, amid the most brilliant capital in the world, Paris, is Alexander Dumars, a colored man. Europe's first men deem his acquaintance an honor. Many other instances might be mentioned. In this State, the objection is decisively exposed by the publication of high talents in colored men under the most unpromising circumstances. The committee allude to the many public addresses in the State by persons born in slavery, and denied education.

Experience, however, does not warrant even this unworthy objection. The colored votes in other States are not cast in mass for any party, but are scattered according to private feeling. At present, but one political party advocates, as a party measure, colored suffrage. So far, it is the party of this disfranchised class, and will possess its sympathies while the relation of advocate and advocated remains; but the right once granted, this sympathy will cease; the bonds of the union will be dissolved; and the new voters will be mingled with the mass, and governed by the same motives which sway it. The colored voter is a man; the conscience, the interest, the interest which governs white suffrage, will also dictate that of the colored.

The committee are not aware of other serious objections to the proposed measure, than those enunciated.

1st. The alleged inferiority of the colored race.

2d. Their moral habits.

3d. Their anticipated congregation in Michigan.

4th. Their voting for a particular party.

These objections have been examined and disproved. But waive their weakness, and admit their existence, even then they are but a feather's weight against the momentous principle this report has set forth and enumerated. The objections, even though true, are but those of caste, of social preference, or of prejudice. Can such considerations compensate the violation of great principles, and the utter departure from democratic doctrines?

These views alone would induce your committee to make a favorable report. But another consideration also dictates like conclusion.

The committee believe that the time has arrived for referring this question to the sovereign people.

Public opinion has materially changed on the subject since our constitution was formed. Each year gives evidence of a growing interest on the topic, and on others incident to it. The ballot-box of last fall spoke up within us as we seem to see the day when, freed from existing and oppressive influences, she shall rise up, and begin to feel the full benefit of the might of an intelligent, yet well regulated freedom. Whose bosom so laden with wealth? What state so richly fraught with a varied soil? What soil so full of inexhaustible wealth? What climate so genial? Whose natural facilities of trade and travel so great? God and nature have put within our reach all man could ask for desire, and all that is required of us is that we should be true to ourselves—impart dignity to labor—stamp it with the honors of freedom—and thus make our mountains and our plains, our hills and our valleys, clasp their hands with joy, and labor under the accumulated wealth of our industry. And think for one moment—the source of all good—social and political—of all that is great and noble in our nation.

To estimate the intellect of colored men, sufficient allowance is not generally made for their natural endowments, and a denial of their capacity to learn.

The colored population of the United States is about 300,000. It includes two church-going, two Sabbath-schooling, a female benevolent society, a young men's lyceum, and debating society. Over 250 regularly attend the churches.

The official report of the Detroit school committee of the past year states the colored children between the ages of 5 and 17 are 109, and that of these, 65 attend schools; a proportion very great exceeding that of the white children, after making due allowance for the natural differences of color.

The colored population of Washtenaw, in that county there are many colored farmers of the highest respectability, and they are, without one exception, among the most honest, industrious and moral in the community. They are independent in circumstances, good citizens, and encouragers of schools, churches, and morality. The heaviest petitions for their immediate freedom have been under the necessity of publishing protection against the slave power.

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stand and appreciate the Narrative, it is necessary to lay aside the office of critic, and realize the condition of the author, whose whole minuteness seems to be filled with the subject of slavery and its victims—whether slaves, overseers, or slaveholders. Only in this way can the writer be forgiven his occasionally elaborate portraits of individuals having nothing about them worthy of notice, save their almost incredible brutality. But even as a literary production, that book possesses no ordinary claims. The author, though educated, is rather self-educated, displays great natural power; he utters his thoughts with lucidity, and often with a polished and vigorous eloquence. Indeed the book convinces us, and must convince any impartial reader, that the argument, if it can be so termed, which would uphold slavery on the ground of the slaves' natural inferiority, has no foundation as regards such men as the writer, and therefore totally fails in its general application.

Where there is so much to interest the reader and excite the philanthropist—now with pain at human suffering from inhuman oppression, and now with hopefulness that that suffering, and the causes of it, promise soon to be brought to a termination—we can only afford space for a striking extract, in which the author exhibits his style and power as a writer, while accounting for and refuting the pro-slavery assertion of the contentedness of the poor African under his bondage.

**FESTIVAL AT THE TEMPERANCE INSTITUTE.**—Tuesday Evening, the Rev. Mr. Mathew and the members of the Institute held a Festival. It was given to compliment Mr. Douglass, the American Slave, and eloquent denouncer of American Slavery. There were upwards of 200 ladies and gentlemen present. The decorations of the room were admirable and picturesque, and the supply of confectionary and fruit most tempting and abundant. When Mr. Douglass was introduced by the Rev. President, he was received with great applause. He addressed the assembly with his usual animation and energy, on the subject of Slavery and the great beneficial effects of Temperance. His address was much cheered. Music and dancing were the concluding recreations of the evening, after which the company retired, highly delighted with the social and festive scene.—*Cork Examiner*, Oct. 24.

From the Arbroath Guide, Oct. 25.

**MR. H. C. WRIGHT'S LETTER TO MESSRS. CHALMERS, CUNNINGHAM, AND CANDLISH.**

It is with much satisfaction that we are enabled to announce that Mr. H. C. Wright of Philadelphia, whose lectures on Slavery, as it exists in the southern States of America, created no little sensation in Arbroath a few weeks ago, is soon to pay us a visit. "Free" Church men and "Free" Church ministers will, in all probability, have some faint recollection of how Mr. Wright exposed the hypocrisy and sordid motives which led too many of the leaders of that Church to visit America, who, upon their return, with their pockets well lined with the slaveholders' dollars, and their carcasses stuffed with the rich viands and the costly wines which figured at the slaveholders' tables, attempted to mislead us as to the real position of the slave and his oppressor, representing the one as the happiest, most comfortable and contented of beings, and the master as the most pious, amiable, generous, and kindest of men. The masterly style in which Mr. Wright exposed the ministers of the Free Church, Evangelical Ministers *par excellence*, palliating, nay, vindicating Slavery, will not soon be forgotten. Keeping in view the old saying, however, of a good tale being none the worse of being twice told, and bearing in mind that our Free Church friends' memories require to be refreshed occasionally, and they themselves roused from that state of self-sacrifice submission to their ministers, to which a sort of mesmeric priestcraft had reduced them, we hail Mr. Wright's return with unabated delight.

We are not enabled to say to the particular day on which that able, excellent, and true friend of the human race will arrive here, but are we that, as before, he will be listened to with deep interest, and that his philanthropic efforts to expose willful misrepresentation and gross hypocrisy will be duly appreciated. The New Secession organ complains of the strong language used by Mr. Wright in his denunciation of Slavery and its abettors. Each one has his own way of thinking as to this. For our own part, our firm conviction is that no language can be too strong when employed in calling up the basest and infamous traffic to public odium. To a letter from Mr. Wright, addressed to Messrs Chalmers, Cunningham, and Candlish, in our columns of to-day, we beg to call particular attention.

From the London Inquirer of Oct. 18.

REV. DR. PARKMAN, OF AMERICA.

To the EDITOR OF THE INQUIRER:

Dear Sir—I am glad to find my remarks in the Inquirer of August the 30th, relative to Dr. Parkman, have not passed unnoticed. In your Number of the 27th Sept., I find that an anonymous writer has entered the field in defense of Dr. Parkman and Dr. Dewey; and I may fairly infer, of all those other Unitarian clergymen in America, who, by their criminal silence in their own country on the subject of slavery, are justly ranked by Abolitionists among the pro-slavery party. I do not wonder that "Amicus" (what an odd name to be assumed by a defender of slavery!) taking the position he has done on the question, should shrink from giving his own name to the public. I do not like noticing nameless minnows; but, as a right action in regard to slavery in America, and of Unitarians in these kingdoms, is a matter of deep importance, I shall, with your kind permission, reply, as closely as possible, to the letter signed "Amicus."

I am charged with making an impression "unjust and injurious" with regard to some of our transatlantic friends! That I may have conveyed an impression "injurious" to them, in many minds, I do not deny; my intention was to do so—in so far as letting the Unitarians of these countries know something of their pro-slavery feelings would be an injury to their moral character at this side of the Atlantic. But that I was *unjust*, I cannot admit; and I think the whole tenor of Amicus' letter goes to prove, as far as the reasoning of an advocate may be taken, the argument of his principle, that I did no more than simple justice in putting Dr. Parkman down as the extenuator of slavery as it now exists in America, if he be not an absolute pro-slavery man. And "Amicus" forces me to place him in the same category. It is true that they, both of them, deny this imputation; but let us inquire how far they deserve to be exempt from it. Dr. Parkman, when at home, preserves a cautious silence on the question of slavery; he carefully avoids all intercourse with those who declare that the man who turns a fellow-creature into a chattel—who supports a system of disgusting licentiousness, by tearing asunder the marriage tie at pleasure—who advocates a practice that sanctions the most merciless punishment—who drives by his acts, that human beings must be kept forever in a state of brutal ignorance—and that the man who would help the negro to cultivate the intellect—which God has given him, is worthy of death—for this is the law in some of the States)—who upholds the horrid practice of breeding men and women for sale, as we breed the brute creation—whe tell the men who are guilty of these, and a thousand other atrocious acts, that they are sinners, and not Christians at all. Dr. Parkman not only keeps *abreast* of the men who denounce these crimes, but he repudiates all connection with them. They bear that hated name, Abolitionist, and he will have nothing to do with them: he condemns their conduct *in toto*, and he adopts no means for undoing the heavy burdens, and letting the oppressed go free, for knocking off the chains from three millions of his fellow-men, save the dry preaching, in his pulpit, of an abstract Christianity. I ask the Unitarians of Great Britain and Ireland, if ministers who set this coolly on the subject of human rights in America, a subject which is shaking the foundations of society in that land, are in the performance of their duty? or whether they deserve the name of foolish tares of the doctrines of our Savior? So much for Dr. Parkman's title to be considered as a friend of the emancipation of his colored brethren. I need hardly adduce proof that "Amicus" deserves the title just as little. His own letter condemns him. He talks against the "great iniquity" of slavery, but puts off its abolition forever; for he tells us that America has "neither the power nor the inclination" to pay the price which our Government paid to the West India planters. That "imperial effort" was an act of shameless plunder upon the people of these countries. "Amicus" himself was most assured that all men who, like himself, Dr. Parkman and Dr. Dewey, throw a veil over the iniquities of slave-

holding—who palliate the acts of man-stealers—who talk of their system being "bound up in property," and who extend the hand of Christian fellowship to slaveholders—will be considered by them as their best supporters. There can be no halting between two opinions on this matter; he that is not an Abolitionist, that is, a man who insists on the right of all his brethren to *immediate and unqualified freedom*, must be a pro-slavery man; for he is willing to rob his brother of his rights, and he strives to stifle his own conscientious convictions by professing an intention to "do justly and love mercy" at a more convenient season." I asked Dr. Parkman if his own child was carried away and sold as a slave, would he be silent, and would he give the hand of Christian fellowship to the robber? I ask "Amicus" the same question: and, if he be an honest man, he will act on this great question of human rights, in accordance with the answer he would give me, to accuse Dr. Parkman of being false to me on this question of his respects; I accuse every Unitarian who does not hold with the Abolitionists, that slavery is a sin, and that every slaveholder is a sinner; of being also false to his own convictions of truth and justice; and, in the name of humanity in the name of Christianity—in the name of all that men hold dear upon earth; and by their hopes of happiness in heaven.—I entreat the Unitarians of Great Britain and Ireland to sustain that purity of their high and noble profession, by declaring to their fellow professors in America their solemn determination not to recognize as Christian men, those who hold their brethren in slavery; or any who will not declare that it is the duty of the master to make his slave instantly free.

What does "Amicus" mean by saying, "Now, on this subject a vast deal of information is required which is not before us?" Surely we know that three millions of our fellow-men are held in slavery in America by men who speak the same language that we do, who may be called our own blood relations, and whose social and political relations are similar to our own?—what more information do we need to teach us our duty? The Abolitionists only ask us to use lawful and moral means to assist them; they entreat us to bring the powerful force of enlightened public opinion to aid them in assisting to free their nation from the great curse which afflicts it, and which depresses the rising greatness of a people, whose institutions, in other respects, have much in them to challenge the admiration of the world. "Amicus" must excuse my use of the word "bamboozle"; for, although not a very elegant term, it is yet an expressive one, to convey an idea of the feelings of those Americans who talk to us of their "peculiar institutions," and of the necessity of our understanding "exactly what they are situated in relation to slavery." I can only characterize this as a mean and despicable course for them to pursue; it is a course evidently intended to soften the indignant feeling of Europe, and make men among us, who have not thought much on the subject of human rights, quiet their consciences by the conclusion, that they have talked over the matter with intelligent Americans, who acknowledge that slavery was an evil, but that, owing to peculiar circumstances, which Europeans did not, or could not, comprehend, no mode of abolishing it, that could be adopted, on, but yet been proposed, was to put Unitarians on the stocks, and, as I argue, these, used by such men as Dr. Parkman and Dr. Dewey, that I have brought the subject before them, I am satisfied, if we act faithfully in this matter, if we prevent our minds from being biased by such sentiments because they proceed from learned men—from men held in high estimation by many; and who, apart from the questions of slavery and prejudice against color, may be most excellent and worthy characters—if we stick steadily to the principles of truth and justice in our communications with such individuals as these, great good must be the result; for it is by "the foolishness of preaching," by an unceasing operation on the consciences of slaveholders, by making them *feel* that they are despised, and by exciting their apprehensions about their condition in a future state, and not by force, or the operation of any merely political action, that the freedom of the slave is to be achieved. "Amicus" has not faith in the value of this moral power, and he refers me to "Clarkson's History" in proof of its ineffectual. I never read that work; but I doubt if such a sentiment could be found in any of the late writings of that eminent and noble-hearted old man. I should repudiate it wherever found. The only plan of procedure in this matter I can offer for the consideration of "American statesmen" is, the Christian plan of "doing unto others as they do unto us." We have the numerical power—we can compel obedience to our wishes—we can break the chains which bound us, as if they were but green withes—if we choose. Will we do it? That is the question.

We protest *first* against this action of the Lyceum,

as contrary to the spirit of the Constitution, which was formed for the advancement of the cause of Education, and for the diffusion of information among the people. We are at a loss to perceive how these ends can be answered by virtually excluding, as we think will be the effect of the late measures, a class of persons who are very much in need of its benefits.

The Constitution provides that an election by ballot, signifying the Constitution, and the annual payment of \$2, shall entitle a member of the Association; and in vain may it be said that the spirit of the Constitution is not violated when the application of the colored man is repeatedly rejected and rejected, as we think must be inferred from all the proceedings connected with it, because he is a colored man.

We protest *secondly*, against the proceedings of the Lyceum as being cruel and unchristian. We believe that such exclusion is contrary to the divine spirit which instructs us to do others as we would have done to us. We know where the temptations of selfishness, pride and prejudice, but we dare not compromise with either. Neither color, nor condition, nor "vile raiment," form any excuse for the respect of persons of which this Association has been guilty. If we consent to it, we are condemned by the voice of inspiration, as having become ourselves "partial and judgmental" in our thoughts.

We wish to treat these applicants as all others, children of a common Father, and heirs of the same immortality. We wish to stand before the world free from the ignominy with which these proceedings will load the New-Bedford Lyceum.

We wish to stand before God in the great day of account, of the sin of despising the children to whom he has pleased to give a complexion not colored like our own.

[Signed.]

SAMUEL RODMAN,  
JOSEPH RICKETSON,  
DANIEL RICKETSON,  
JOHN F. EMERSON,  
WM. C. COFFIN,  
THOMAS A. GREENE.

From the New Bedford Register.

NEW BEDFORD LYCEUM.

In past years, tickets of admission to the lectures of this Association were freely sold to colored persons, and no objection was made to their becoming members of the Lyceum.

At the commencement of the present course of lectures, tickets were refused to colored people applying for them—and no resource remained to such as desired to profit by the advantage that the lectures presented, but to make application for mem-

bership at the chair.

Mr. Artemas L. Brooks was appointed Secretary.

The meeting was then addressed at considerable

length, and with vigor and effect, by Nathan Crosby, Esq. of Lowell. Mr. Crosby went into the general subject of slavery, and the continued usurpations of the South upon the North in every possible shape, and urged upon the audience that they must rescue them now and at all times.

Hon. Linus Child was then called for, and came forward. He made a most eloquent and able speech of about an hour in length, in which he thoroughly reviewed the whole question of annexation, and as he opened again before his hearers the successive steps in this conspiracy against freedom, every man present must have had his resolution strengthened to do his duty now, and more faithfully for the future. Mr. Child spoke of the struggle for freedom in which Mexico succeeded in throwing off the dominion of Spain, and of that set of signs justice which followed, viz. the abolition of slavery in the republic and its provinces. He read the decree of President Guerrero, promulgated in 1829. It is in

these words:

The President of the United Mexican States, to the inhabitants of the Mexican States,

Be it known: That in the year 1829, being de-

signing to signalize the anniversary of our indepen-

dence by an act of national Justice and Benevolence,

which may contribute to the strength and support of

such estimable blessings, to secure more and more

the public tranquillity, and reinstate an unfortunate

portion of our inhabitants in the sacred rights

granted them by nature, to be protected by the nation,

and to be honored as a member of the nation, under

wise and just laws, according to the provision in article 30 of the Constitutive act; availing myself of

the extraordinary powers granted me, I have thought

proper to decree to

1. That Slavery be exterminated in the Repub-

lic.

2. Consequently these are free, who, up to this

time, have been looked upon as slaves.

3. Whenever the necessities of the public

treasury will allow it, the owners of slaves shall be

indemnified, in the manner which the laws shall pro-

vide.

In contrast with this document, Mr. Child referred to the "decrees" of some of the American statesmen—the letters of Mr. Murphy, our minister to France, the despatch of John C. Calhoun to William H. King, in which he endeavored to induce Mr. Phillips, that it was for the interest of France to engage in African slavery, because she could thereby raise molasses and sugar a trifle cheaper; thus putting a cent a pound upon sugar in the scale against the liberties of a large portion of the human race. He commented upon the position of that pro-freedom free nation becoming the propagandist of slavery, and urged most eloquently upon all who heard him to join in the movement which is now going forward.

Homer Bartlett, Esq. in a few words, expressed his sympathy and good will for the objects of the meeting.

Jonathan Ladd, Esq. from a committee appointed

at the previous meeting, reported the names of three persons in each Ward, to compose a committee to circulate the petitions in the city. The report was accepted, and the meeting then adjourned to next Monday evening, when we hope to see the hall again filled. We believe that a vast majority of the people of this city, of all parties, will be willing to sign the petitions which are in circulation. Let the city be thoroughly canvassed, and let every man have an opportunity to place his N.U.P. upon the record. He has not done his duty until he has done this. The question, as has been said, is not whether we will suffer, but whether we will *do* this wrong. We have talked about the aggressions of the slave power and our sufferings consequent upon them, but we are alone to blame if we suffer any more. We have the numerical power—we can compel obedience to our wishes—we can break the chains which bind us, as if they were but green withes—if we choose. Will we do it? That is the question.

We protest *thirdly*, against the proceedings of the Lyceum as being cruel and unchristian. We believe that such exclusion is contrary to the divine spirit which instructs us to do others as we would have done to us. We know where the temptations of selfishness, pride and prejudice, but we dare not compromise with either. Neither color, nor condition, nor "vile raiment," form any excuse for the respect of persons of which this Association has been guilty. If we consent to it, we are condemned by the voice of inspiration, as having become ourselves "partial and judgmental" in our thoughts.

We wish to treat these applicants as all others, children of a common Father, and heirs of the same immortality. We wish to stand before the world free from the ignominy with which these proceedings will load the New-Bedford Lyceum.

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[Signed.]

JAMES R. CONGDON,  
JOHN F. POPE,  
THOMAS R. ROBESON,  
FREDERICK ROBESON,  
ANDREW ROBESON,  
THOMAS A. GREENE.

ANTI-TEXAS MEETING AT LOWELL.

An adjourned meeting of the opponents to the

Annexation of Texas, off at Lowell, Mass., on

Friday, the 14th inst. Hon. ELISHA HUNTINGTON,

Mayor of the City, in the Chair. Rev. WILLIAM H.

CHANNING and Hon. J. G. PALFRAY, Secretary of State, addressed the meeting—in the course of

which the following resolutions were introduced by the latter gentleman, which we publish entire for the liberal and enlightened sentiments therein ex-

pressed:

Resolved, That the question of the Annexation of Texas as a slave State to these United States, is still an open question, dependent on the future action of the National Legislature, which as yet has

only permitted Texas to offer a Constitution for its acceptance or rejection; and that, while that

question remains among the contingencies of the future, we see no reasons for remitting the exer-

cise of our powers of legislation, as far as the Atlantic, the term in question no idea of scorn, but is used

to denote that man will work better under the stimulus of wages, than under the stimulus of

the term "negro" on that and on this side of the Atlan-

tic, he would not have any occasion for manu-

facturing so much sensibility. In this country, the ter-

minal is almost as odious to our colored population, as</

of Christianity out of the argument,) that no man could innocently commit it, any more than he could innocently steal a horse or a sheep, or any other article that was another's. I do not think your argument on the subject of holding communication with Meers Calhoun and McDuffie is a sound one, even leaving the morality of the act aside; for these men are not in favor of free trade—they are not for the overthrow of monopolies. McDuffie says, 'Slavery is the corner-stone of their republican institutions, and that he trusts in God (how impious the expression!) that it will be maintained to the latest generations.' And Calhoun is the active supporter of the same system; so that in seeking the aid of these men in your anti-monopoly warfare, you seem to me as inconsistent as I should be, if I complimented a distiller who professed sympathy with me in my efforts to banish drunkenness from the land. Even if slaveholders had it in their power to aid you in promoting free trade principles, I think their aid would be an injury, because it would be seeking a good end by unholy means; and nine-tenths of its advantages would be lost to the people, for want of the maintenance of high moral principle. Just as the attainment of American Independence has done nothing for human freedom, because the overthrow of English power, and not the establishment of liberty for all the people, was the object of that war. Such will be the result of the victory whenever it be gained, if you give men power whose object is to attain their own ends, and not the general good.

I acknowledge, my dear friend, that I do consider

the act of making a chattel of a human being, in the present enlightened age of the world, among professedly Christian men, as a deep sin against God and man, not to be paralleled by any other species of criminality.

It necessarily involves the commission of all other crimes, and, in my estimation, it should place the guilty perpetrator without the pale of civilization.

If, by 'applauding' the wisdom of the Chinese minister who advocated free trade with England, we led him to imagine we had no horror of his advocacy of child murder, knowing him to be guilty of that crime, I think we should do a great wrong, and that, in the end, we should suffer for such conduct. Do not

Meers Calhoun and McDuffie feel that the Council and the League have great abhorrence of their practices as slaveholders? And are they not fully justified in this impression, by your having sought for and been anxious to engage their co-operation?

If they had stolen, and now hold, your father and mother, your sister and brother, or your dear little child, would you not consider a complimentary communication with them? would you consider them honest men? would you take them to your counsels?

In all cases of mere opinion, I agree with you, but in a man who robs you on the highway, or, if he steals your child under him, I doubt whether you would consider cause reason the only weapon which could be used in such cases. I would go a little farther. I would strive to get back my property and my child, by all lawful and Christian means, and I would most certainly avoid social intercourse with the robber, until he repented and relinquished his evil practices. I do not ask you to go even thus far with American men-stealers. I only ask you not to seek for their assistance, and, having done so, to tell your friends that some of your friends of such a course on the part of the Free Trade advocates of Great Britain and Ireland.

Please accept my thanks for your kind and true expression of my motives. I believe you are equally good and bad, but they are altogether opposed to my sentiments. Men will ever differ in opinion, but this should not lessen their respect for each other.

Yours truly,

JAMES HAUGHTON.

A. W. FAWLTON, Esq. 7  
Editor of the League.

35 ECCLES-ST. DUBLIN, 3  
22 Oct. 1845.

My Dear Sir:

It is far from my desire to take up your valuable time in an unnecessary discussion. I do not even

want to say to this, unless you think some good

will be obtained by doing so. Yet it would give

me pleasure to hear from you at any time.

I will just say, are you one question—if your wife

is a husband and father) were stolen, or forcibly

taken from you, by Meers McDuffie and Calhoun,

and held by them, for the vildest, or for any purpose,

would you in such case consider the robbers worthy

of the name of distinguished statesmen? or would you

then be capable of rendering you assistance in your

efforts for the promotion of free trade? If you

would implement them in any way? or look upon them

as worthy the companionship of honest men? But,

from such deep criminality as man-stealing,

would you take sheep-stealers to your council? My

dear old friend, I will speak for the vildest, and

for the swellest—tomorrow

in the mysteries of

our cause, as I am a

good deal of trouble to us.

With much pleasure, I will speak for the vildest,

and for the swellest—tomorrow

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our cause, as I am a

good deal of trouble to us.

With much pleasure, I will speak for the vildest,

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## POETRY.

A RALLYING CRY FOR NEW-ENGLAND,  
AGAINST THE ANNEXATION OF  
TEXAS.

BY JAMES RUSSELL LOWELL.

Rouse up, New-England! Buckle on your mail of  
proof sublime,  
Your stern old hate of tyranny, your deep contempt  
of crime!  
A traitor plot is hatching now, more full of woe and  
shame  
Than ever from the iron heart of bloodiest despot  
came!

Six slave States added at a breath! One flourish of  
a pen,

And fetters shall be riveted on millions more of men!

One drop of ink to sign a name, and Slavery shall  
bind,

For all her surplus flesh and blood, a market to her  
mind!

A market where good Democrats their fellow-men  
may sell!

Oh, what a grin of fiendish glee runs round and round  
through hell!

How all the damned leap up for joy, and half forget  
their fire,

To think men take such pains to claim the notice of  
God's ire!

It's not enough that we have borne the sneer of all  
the world,

And bent to those whose haughty lips in scorn of us  
are curled?

It's not enough that we must hunt their living chattels  
back,

And cheer the hungry blood-hounds on that howl  
upon their track?

It's not enough that we must bow to all that they de-  
cree,—

These cotton and tobacco lords, these pimps of si-  
lence?

That we must yield our conscience up to glut Oppres-  
sion's maw,

And break our faith with God to keep the letter of  
Man's law?

But must we sit in silence by, and see the chain and  
whip

Made firmer for all time to come in Slavery's bloody  
grip?

Must we not only half the guilt and all the shame  
endure,

But help to make our tyrant's throne of flesh and  
blood secure?

If hand and foot we must be bound by deeds our fa-  
thers signed,

And must be cheated, gulled and scorned, because  
they were blind,

Why, let them have their pound of flesh—for that is  
in the bond—

But woe to them if they but take a half hair's breadth  
beyond!

Is water running in our veins? Do we remember  
still

Old Plymouth rock, and Lexington, and glorious Bun-  
ker Hill?

The debt we owe our fathers' graves? and to the yet  
unborn,

Whose heritage ourselves must make a thing of pride  
or scorn?

Gray Plymouth rock hath yet a tongue, and Concord  
not dumb,

And voices from our fathers' graves, and from the future  
come;

They call on us to stand our ground, they charge us  
still to be

Not only free from chains ourselves, but foremost to  
make free!

The homespun mail by mothers' wove, show us our  
freely met

The British steel, clothes hearts as warm with Pilgrim  
virtues yet;

Come, brethren, up! Come, mothers, cheer your sons  
once more to go

Forth to a nobler battle-field than with our olden  
soe!

Come, grasp your ancient buckler, gird on your an-  
cient sword,

Let Freedom be your bastion, your armory God's  
word;

Shout, 'God for our New-England!' and smite them  
hip and thigh,

The cursed race of Amalek, whose armor is a lie!

They fight against the law of God, the sacred human  
heart:

One charge from Massachusetts, and their counsels  
fall apart!

Rock the old Cradle yet once more! let Fenueil Hall  
send forth

The anger of true-hearted men, the lightning of the  
North!

Awake, New-England! While you sleep, the foes  
advance their lines!

Already on your strong-hold's wall their bloody ban-  
ner shines!

Awake! and hurl them back again in terror and de-  
spair!

The time has come for earnest deeds—we're not a  
man to spare!

## ANOTHER RALLYING CRY.

BY J. R. LOWELL.

O, spirit of the noble Past, when the Old Bay State  
was free,

When her soil was uncontaminated from Berkshire to  
the sea,

When her sons beneath a foreign sky could answer  
bold and loud

Of the land that held their fathers' bones within her  
bosom proud;

O, for a moment wake again! Rise from thy ancient  
deep,

Where, in their waving seaweed shrouds, are swung  
in dreamless sleep

Her moss-grey headstones cluster round the  
humble house of God,

Where rest the stern old Pilgrims, each little hamlet's  
pride,

Now, for the first time, sleeping with no weapon by  
their side!

O, come from where the same good blood, sworn to  
slavery still,

Came oozing through the homespun frock on that  
world-famous Hill,

And choked his voice, whose last faint prayer was  
for his country's health,—

FROM BEING SLAVE OR MAKING SLAVE—GOD SAVE  
THE COMMONWEALTH!

O, come from every battle-field, from every famous  
scene,

Where any blood for Freedom shed hath made the  
grass more green,

Where, if there be one darker spot and greener than  
the rest,

It marks where Pilgrim blood hath flowed from a  
Massachusetts breast!

Rouse! for the Massachusetts men are crowding  
one and all,

To look at the CORPSE OF FREEDOM, where he lies  
in Fenueil Hall!

## THE LIBERATOR.

## REFORMATORY.

## THE RIGHTS OF GOD.

WRENTHAM, NOV. 13, 1845.

DEAR BROTHER GARRISON:

Where she lies in her cradle stark and stiff, with  
death-damps on her brow,  
Though cravens would have us think her heart beat  
never so strong as now!

From clanging forge, from humming mill, from work-  
shop, and from loom,  
From ploughing land and ploughing sea, from stu-  
dent's lonely room;  
They're coming with the WILL in their eyes, the Pa-  
rian-hearted men,—

At sound of their footsteps, the blood shall rush to  
Freedom's cheek again!

Not now, as in the olden time, with braced-up hearts  
they come,

While King-street echoes jarringly the roll of British  
drum;

Not now prepared to grasp the sword, and snatch the  
fire-lock down

From where it had hung since the old French war,  
with dust and cobwebs brown;

They're coming but to speak one word, they're coming  
but to say,

Poor minions of the Tyrant's cause, your grovelling  
hearts obey;

But, hear it North, and hear it South, and hear it  
East and West,

WE WILL NOT HELP YOU BIND YOUR SLAVES! IN  
GOD'S NAME WE PROTEST!

And, though all other deeds of thine, dear Father-  
land, should be

Washed out, like writing upon sand, by Time's en-  
croaching sea,

That single word shall stand sublime, nor perish  
with the rest,

THOUGH THE WHOLE WORLD SANCTION SLAVERY, IN  
GOD'S NAME WE PROTEST!

If thou must stand alone, what then? the honor shall  
be more;

But thou can't never stand alone, while Heaven  
still abides o'er,

While there's a God to worship, a devil to be denied,

The good and true of every age stand with thee, side  
by side!

Well, if it must be, stand alone! and stronger thou  
wilt grow

With every coward that deserts to join the tyrant  
foe;

Let wealth and trade and Empire go, for what the  
dross is worth—

One man that stands for right outweighs the guilt of  
all the Earth.

No, if the Old Bay State was sunk, and, as in days  
of yore,

One single ship within her sides the hope of Free-  
dom bore,

Run up again the pine-tree flag, and on the chainless  
sea

That flag should mark, where'er it waved, the island  
of the free!

## TEXAS!

## THE VOICE OF NEW-ENGLAND.

BY J. O. WHITFIELD.

Up the hillside, down the glen,  
Rouse the sleeping citizen,  
Summon out the might of men!

Like a lion crouching low,  
Like a night-storm rising low,  
Like the tread of unseen feet,

It is coming—it is nigh!

Stand your homes and altars by!

On your own free hearthstones die!

Clang the bells in all your spires:

On the gray hills of your skies,

Fling to heaven your signal fires!

— — — — —

Unto Berkshires tallest peak,

Let the flaming heralds speak!

O, for God and Duty stand,

Hear to heart, and hand with hand,

Round the old graves of your land!

Whoso shrinks and falters now,

Whoso to the yoke would bow,

Brand the craven on his brow.

We have only left us space

For a free and fearless race,—

None for traitors base and base.

Like the angel's voice sublime,

Heard above a world of crime,

Crying of the end of Time—

In the proud of the South,

With one heart and with one mouth,

Under Freedoms mighty oath:

Make our union-bond a chain,—

We will snap its links in twain,

We will stand erect again!

Give us bright, though broken rays,

Rather than eternal haze

Clouding over the full-ordred blaze.

Keep your land of sun and bloom,

Only leave to Freedom room

For her forge and plough and loom.

Take your slavery-blackened vales,

Give us but our own free gales

Blowing on our thousand sails.

LIVE, PAUPERS, MEAN AND VILE,

ON THE FRUITFUL FIELDS OF LIVELIHOOD,

WHERE THE WIND BLOWETH WHERE IT LISTETH,

AND WHERE THE WIND BLOWETH NOT,

THOU SHALT REST IN PEACE,

FOR THOU SHALT REST IN PEACE.

Yours for truth,

NON-RESISTANCE.

JOHN GARRISON:

There is no subject more important, more momentous, or in which the welfare of our race is more involved, than that of Non-Resistance.

It is a subject that requires the most careful consideration, and the most thoughtful investigation.

It is a subject that demands the most thorough knowledge, and the most extensive research.

It is a subject that requires the most disinterested and impartial judgment.

It is a subject that demands the most dispassionate and unbiased inquiry.

It is a subject that requires the most comprehensive and far-reaching investigation.

It is a subject that demands the most extensive and varied research.

It is a subject that requires the most diligent and persistent effort.

It is a subject that demands the most disinterested